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## **About the International politics of the postwar the Fallen in the Battle of Africa (1905)**

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### **Abstract**

On the other hand, other authors argue that the plasticity, flexibility and adaptability of the brain can only be enhanced through the implementation of favorable and varied learning environments (Campos, 2014; ; Velasquez Burgos et al., 2009). This demonstrates that the design, configuration, and use of PLE in addition to focusing on the integration of tools, procedures, and techniques for learning should include neurocognitive strategies relevant to each student's learning, Students mention that they like to listen to music when they study, this means that the music relaxes them and brings about positive states of satisfaction, calmness and security, in this way the student feels that he releases tensions, worries, anxieties, facilitating an emotional change towards a more pleasant and lasting learning, they are also pleased by paintings, drawings, handling of colors, generating pleasant feelings and new motivations towards learning, in this sense it is considered that what is involved is not only promoting extrinsic motivations towards learning, but intrinsic motivations that promote a meaningful learning. It is necessary to broaden the perspective and to advance from the pedagogical investigations regarding the conditions and stimuli of greater significance in the PLE and what their correspondence with the student's ways of learning, which implies moving from a purely technopedagogical approach to management of the PLE to an approach focused on the design, configuration and use of learning environments that respond to the learners' ways of learning. Studies have been carried out at the National University of Chim-

borazo related to the quality of students' personal learning environments. One of the most relevant is the one made by Silva Castillo, J, and Estrada García, J (2016), on the characteristics of the input PLE, and how to transform it from a systemic methodology. The proposal was validated in the Biology and Chemistry Career of the National University of Chimborazo (UNACH).

The research design was quasi-experimental and of an applied type, where it was initially diagnosed through preliminary surveys that 78.3% of students had an average level of digital competences that had a low level of cognitive competence, and at the end of the research was determined that the students positively valued the creation and application of their own personal learning environments (PLEs) based on a systemic methodology that combines in a hybrid way the Virtual Classroom of the subject, the portfolio and the tools of Web 2.0 conceptualized and related on the taxonomy of the Bloom Cognitive Domain. Despite the advances in the management of tools, techniques and learning environments for the development of cognitive competences in students, this study is considered insufficient because it does not take into account the student's forms of learning from a Neuroeducation.

What constitutes an urban imaginary? According to the thesis of this project, drawn from the working papers, statistical analysis, and research of a team of urbanists, social historians, anthropologists led by Armando Silva in Bogotá, Colombia, an urban imaginary is born precisely at the point where living in the city no longer denotes the condition of being urban. The urban in the context of this book explodes from the instrumentalization of categories of relationships whereby the urban in question is not only the collectivization of lived and imagined possibilities in a complex network of space and time, it also draws out a new dimension of possible civic reterritorializations worked out of a temporal flux. According to the logic which Silva and his collaborators impute to this reterritorialized phenomenon of urbanity in Latin American cities, the imagined city is most vivid to those who encounter it in the zone where a new urban paradigm writes over the old physical stain of the planned city. Thus the use of imaginaries presupposes not only the plurality of effects and patterns of urbanity, but also a group of dissimilar experiences that point towards common effects. Working from this logic, the urban imaginaries of this book stem from the specificity of 13 Latin American cities but are not necessarily circumscribed or determined by their physical geography. Naturally Urban Imaginaries from Latin America does not evoke a singular, totalized idea of urban culture from the South American continent, but rather sets the variety of cultures in dynamic relationship to each other through texts, statistics, postcards, television and other popular media, portraits, and urban maps.

In celebrating Latin America's cultural heritage, one often hears well-intended people speaking of Latin American cities and Latino place making. It might be useful to ask, however, if there is such a thing as a Latin American urbanism or Latino place making?<sup>9</sup>

In delineating the Latin American city or Latino place making, most often we are offered images or texts that describe particular aspects of the city or place. In the case of the U.S. Latino place making, it is reduced to discussions of mainly immigrant neighborhoods: lower middle class, working class and poorer. These areas enjoy a robust, colorful and almost carnival-like street life, reflecting the ethnic identity of their residents: Mexicans, Central Americans, Puerto Ricans, and increasingly South Americans. Housing styles or landscapes are often used as spatial markers for *Latinitud*. Mike Davis, for example, in his *Magical Urbanism: Latinos Reinvent the U.S. Big City* (London: Sage, 2000) offers a number of brief but joyous celebrations of Latino place making. In doing so he reduces Latino place to the “glorious sorbet palette” of their homes, the creation of gardens in derelict lots, the growth of street use and vibrancy in the parks associated with some Latinos.

What is missing is a more nuanced discussion of the way Latinos make their neighborhoods and places. If you walk through Los Angeles you will find that there is not one Latino place but a myriad of places. Along Alvarado where Salvadorans and Guatemalans come together to meet, eat and shop there is a different palette of color, a different social and spatial sensibility than when visiting the Mexican-American neighborhoods of East LA. And all of these areas of poorer Latinos have a distinctly different feel from more middle class Latino areas in the region. Indeed, many middle and upper middle class Latinos choose to live in what Davis might see as conventional “white bread” suburbs. Even in the most “supposedly Latino” of neighborhoods, the interventions by Latino residents, where they occur—and such interventions are not ubiquitous—only tinker with the larger infrastructure, which resembles that lived in by everyone from the Chinese to Samoans.

Chicago, although distinctly different from Los Angeles, is one of the largest Latino cities in the U.S. Latinos have inhabited neighborhoods that over the years have been home to everyone from Eastern Europeans to African-Americans. There is little fundamentally different in the morphology and forms of the neighborhood in its most recent Latino manifestation.

When I was a child growing up in a mostly Jewish public housing project called Jacob Riis on New York's Lower East Side, the surrounding streets were filled with Jews, Puerto Ricans, Poles and Italians. Streets tended to house a mix of ethnic groups although each ethnic group still had places that were uniquely associated with their cultural life. Jews had their delicatessens and appetizing stores, Poles their butchers and bakeries and Hispanics their bodegas with tropical fruits, yams

and plantains. Although people in each ethnic group most often associated with people of the same group, there was also continual intermixing. Jews went to bodegas, Hispanics to delicatessens or Polish bakeries and so on. At various times and in different and the same places, people in the neighborhood lived both in parallel worlds defined by each ethnic group, and also within a very integrated and heterogeneous world of the community center, the school and everyday activities like sports, eating out and walking. Today Jacob Riis is mostly Latino and African-American, the streets that surround the project still inhabited by Puerto Ricans but rapidly gentrifying and new hip cafes and stores share space with bodegas. But in many respects the neighborhood still has the same feel and the same look.

At the same time over the years, some neighborhoods in East Harlem and Queens have become mostly Latino. In East Harlem there are mostly Puerto Ricans. In Queens there are more Peruvians, Dominicans and Colombians. In these communities there are more bodegas and more Latino eating-places, although the foods, the styles and the sound of the language one would find in Queens would differ from that found in East Harlem. The style of buildings and streets built years ago are different as well in the two areas. One then could ask which is the Latino place, which represents Latinitud? My answer is all and none. They are places where Latinos live and work and thus in an obvious sense Latino. But they are in a diverse city where many Latinos no longer live in areas where Latinos are a majority, where many people other than Latinos shop and eat in Latino neighborhoods and in which different styles and types of Latino are represented. Moreover, they have a feel, a landscape and an urban identity entirely different from the Latino areas of Los Angeles and Chicago.

In Latin America we find the same diversity of forms and lifestyles, the same complex reality. Walking in the Recoleta neighborhood of Buenos Aires, at least before the recent economic collapse, one would encounter fancy restaurants, cafes, and exclusive clothing shops like Armani or Gucci. The streets of Recoleta have more in common with Madison Avenue in New York or Sloane Street in London than they do with villas miserias where the working class and poor live. A resident of the suburbs in the U.S. would feel quite at home in the middle class suburbs of Santiago, Chile with their single family almost ranch style houses but would find the housing based on more traditional Chilean architecture new and different. Nor would people from the U.S. find the many gated homes and communities so prevalent in São Paulo any different from such communities in the U.S. even as they might find the slums of São Paulo strange and frightening. In La Paz, Bolivia, one finds neighborhoods with modernist architecture and what might be construed as a very European lifestyle. On the hills above, one finds indigenous peoples living in areas that dramatically contrast with those in the city center. The people from these

areas live in very separate worlds. They sometimes interact in each other's worlds though, shopping in the city center stores, working as servants. Many of the indigenous are further separated from the center city by language, which many do not speak well, if at all. Which group, which place, and which lifestyle then represents the Latin American city?

As Robert Alexander Gómez suggests in speaking of the Latin American urbanism, “common denominators ... are found throughout Latin America, such as the plaza, the patio and the corredor,” and there may be “threads that link multiple Latino and Latin American experiences.” (Gomez 1999 “Learning from East LA” in ” in G. Leclerc, R. Villa & M. J. Dear (Eds.) *Urban Latino Cultures: La Vida Latina* Thousand Oaks: Sage). This concept is crucial to the notion of *Latinitud* and a Latin American and Latino sense of place making and urbanity. But it is very selective about the nature of the Latin American urban landscape. Latin American cities also have shopping malls, skyscrapers and new towns that link Latinos in common experiences.

Is the city of Brasilia with its soaring modernist buildings and modernistic landscape designed entirely by Brazilian architects any less Latin American than places like Santa Fe? There, wealthy Anglos more often than not inhabit adobe style houses and dominate the Spanish-derived plazas. Latinos in these areas often live in small ranch style houses in developments on the margins of the city and are mostly found using malls. Modern Latin American cities often combine modernist architecture with what is often called traditional architecture. What then is Latino?

Thus, it would be the rules of recontextualisation that would serve the design of the pedagogical discourse that is evidenced in the curriculum and the ways in which school content is addressed (Bernstein, *op cit.*). In this sense, and regarding the insertion and reformulation of a type of knowledge, Essomba's proposal (2008) would be linked to the way in which cultural diversity is managed in the school when some knowledge is reformulated to establish processes of assimilation by in the classroom, with a high population of Mapuche students, interculturality understood as knowing, adopting and recognizing other cultural practices in the culture of students and teachers in the classroom, has become a new form of assimilation. This is relevant if we consider that social practices and tensions in society are reflected in classrooms and schools (Deusdad, 2010), as well as in the construction of the curriculum, plans and programs in the formation (Merino, 2012). According to Carmona (2002), Quilaqueo and Merino (2003) Merino, Mellor, Saiz and Quilaqueo, (2009), Merino and Mellor (2009), Merino, Quilaqueo, Pilleux, San Martín, (2009) (Van Dijk, 1997, Rojas and Sepúlveda 2002, and Cavieres et al., 2005). In this sense, recalling Bernstein (2009) during the process of recontextualization, that is, insertion and reformulation of a type of knowledge, the notion that is handled on

evaluation is evidenced in the discourses and practices of teachers, since there they explicit positions in front of the power through articulating concepts of the pedagogy, manifesting curricular tendencies and of formation. This reveals certainties and uncertainties regarding the theoretical basis governing evaluative practice. On other occasions, the notion of evaluation establishes individual responsibilities through language, which causes displacement of meanings and explanations that can not make sense (Salazar, Mesa y Mosquera, 2010).

En conclusión, es posible señalar que desde el análisis de las estrategias discursivas, las estrategias de referencia y nominación categorizan al estudiante Mapuche por medio de nombres y asociaciones de ideas. Al respecto, la manera en que designan a los actores sociales se centra en la calificación del estudiante Mapuche desde el déficit y una educación monocultural, en donde el docente establece una polarización que exacerba los rasgos negativos de los estudiantes de origen Mapuche y evidencian los rasgos positivos de los docentes. Se crea de esta forma una separación entre los estudiantes Mapuche carentes de habilidades del lenguaje, de aprendizaje y currículum. Junto con características cognitivas problematizadas por los docentes y actitudes que los minorizan. La descripción de los actores sociales en las predicaciones evidencian un discurso evaluativo discriminatorio que se generan en una pugna entre nosotros (profesores) con valoraciones positivas y ellos (estudiantes Mapuche) con valoraciones negativas.

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